BUDDHIST TEXTS

AS RECOMMENDED BY AŚOKA

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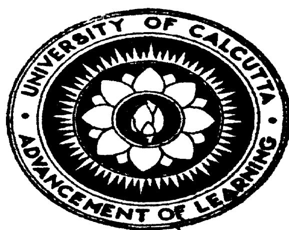
AS RECOMMENDED BY

AŚOKA

WITH AN ENGLISH TRANSLATION

BY

VIDHUSHEKHARA BHATTACHARYA



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TO

ŚRI PRABHATKUMAR MUKHOPADHYAYA

A REAL SCHOLAR, AN INSPIRING TEACHER

AND FOR SOMETIME A COLLEAGUE OF MINE

IN THE DEPARTMENT OF SANSKRIT

CALCUTTA UNIVERSITY

TABLE OF CONTENTS

PREFACE

Among the Minor Rock Edicts of A ś o k a the one with which we are concerned here is known as Bhābru[1] Edict. It is also known as the second Bairāṭ Rock Edict.

Bairāṭ (originally Vairāṭa, belonging to Virāṭa, the country or its king) or Virāṭapura is the ancient capital of the Matsya Deśa connected with the *Mahābhārata* story. In that town the five Pāṇḍavas lived incognito for one year. This Bairāṭ is in the Jaipur state in Rājputānā, 41 miles north of Jaipur, 25 miles west of Alwar, and 8½ miles east, as the crow flies, from the camping ground at Bhābrū. The town of Bairāṭ is in a valley enclosed in concentric lines of hills. There is a pyramid of black rocks, one mile N.E. of the town. It is called "Pandu's Hill." At the foot of it, there is an isolated block. On the southern side of it, there is an imperfect version of the 1st Edict as known at Rupnath and at Sahasaram. This Edict is called the first Bairāṭ Edict. It was discovered in 1872-73 by C a r l l e y l e.[2]

Bijak Pahār is the name of another hill of the same town. On the top of this in 1840 Capt. B u r t discovered the second Bairāṭ Rock Edict or Bhābrū Edict which is now before us.

[1] It is often called Bhābrā, but not correctly, as pointed out by V. S m i t h (*Early History of India*, 3rd Edition, Oxford. 1914: p. 158, foot note). In the *Archaeological Survey of India* Vol. VI, pp. 96, 109, the name is Babero. Sometimes it is called Bairāṭ, or Bairāṭ-Bhābrā Edict.

[2] *Archaeological Survey of India*, Vol. VI: *Report of a Tour in Eastern Rajputana* in 1871-72 and 1872-73 by A. C. L. C a r l l e y l e, Calcutta, 1878.

B—1617 B

As the place of the Edict is 12 miles from a camping station named Bhābrū on the old route from Delhi to Jaipur, it is called Bhābrū Edict. That isolated block on which the Edict was inscribed was conveyed to Calcutta down the Jumna and the Ganges and is now in the premises of the Royal Asiatic Society of Bengal. The Edict was first published in JASB, 1840, p. 67, by Capt. M. Kitto 'with the aid of the learned Pundit Kamalakant.' Since then it has been published and discussed by different scholars. There is an excellent facsimile of the inscription published by Senert in the *Journal Asiatique*, 1887, t. ix, pp. 498ff., as well as by Hultzsch in his *Inscriptions of* Aśoka. The facsimile given in the present book is taken from Hultzsch. The Edict is in Brāhmī character.

It is more than 40 years since I happened to read somewhere a suggestion made by a writer on the Inscriptions of Aśoka to the effect that a collection in a volume of all the canonical texts referred to or recommended by Aśoka in the present Edict, together with their English translation would be welcome by readers. But seeing that it is not done by any one, so far as my information goes, I myself have undertaken it and I offer it to my readers as best as I have been able to do it.

With regard to the readings as well as the explanations of some words in the Edict, as we all know, scholars are widely divided. Different are also their opinions on the identification of the texts referred to by Aśoka, each one advancing one's own grounds. It has been discussed for years by scholars in this country and abroad and undoubtedly it will further be discussed in the future. I have, however, not done so the only object before me being to give my readers a popular volume containing the Budddist texts referred to by Aśoka together with their English translation as said above.

With reference to the text of the Edict, I have taken

it as published by W o o l n e r (*Aśoka: Text and Glossary*, Panjab University Oriental Publication, Pt. II) comparing it with that published by the University of Calcutta (*The Inscriptions of Aśoka*, Pt. II). In doubtful cases I have adopted the readings of H u l t z s c h.

I have given here a facsimile of the Edict. It is a copy of the one given by H u l t z s c h in his work. For those who know Sanskrit, I have also given its *chāyā*, *i.e.*, approximate and easily understandable rendering in that language.

In regard to the identifications with Buddhist Texts alluded to by A ś o k a, mostly I have accepted the views of W i n t e r n i t z and some others. It is, however, to be noted that the first text in the Edict, *i.e.*, *Vinayasamukasa*, so far as I can see, is not yet satisfactorily identified, and as such it should have been excluded from the present collection; yet, simply in order to present a complete volume I have included it agreeing with the views of some scholars.

The identifications are as follows:—

(1). *Vinayasamukasa* (Pali *Vinayasamukkaṃsa*, Skt. *Vinayasamutkarṣa*). It is the principal sermon of the Vinaya Piṭaka, *i.e.*, the sermon at Benares called *Dhammacakkapavattana-sutta*, Vinaya Piṭaka, Mahāvagga, 1.6.17-26.

(2). *Aliyavasa* (Pali *Ariyavāsa*, Skt. *Āryavāsa*.) It is in the *Saṅgīti-suttanta* and *Das'uttara-suttanta* in the *Dīgha Nikāya* (Vol. III, pp. 269 and 291 respectively).

(3). *Anāgatabhaya*. It is in the *Aṅguttara Nikāya*, LXXVII-LXXX (Vol. III, pp. 100 ff).

(4). *Munigāthā*. It is the *Munisutta* in the *Suttanipāta*, verses 206-220.

(5). *Moneyasūta*. It is the Pali *Moneyyasutta* in the *Aṅguttara Nikāya*, III. 120 (Vol. I, p. 273).

(6). *Upatisapasina* (Pali *Upatissapañha*, Skt. *Upatiṣyapraśna*). It is the *Sāriputtasutta* in the *Suttanipāta*, verses 955-975.

(7). *Lāghulovāda* (Pali *Rāhulovāda*, Skt. *Rāhulāvavāda*). It is in the *Majjhima Nikāya*. No. 60. Vol. I, pp. 414-420.

The latest discussion on the point is by Dr. B. M. Barua of the University of Calcutta in his new work, *Asoka and his Inscriptions*. The book is indispensable.

I have tried to translate the texts in Pali mostly literally, so that the reader may form some idea of the original text. Though in many cases the translation could be abridged without any harm, I have refrained from doing so for the same purpose. But in a few cases, I have made some abridgement in order to avoid unnecessary repetition well-known in Buddhist texts.

The texts collected here are mainly from the editions of the Pali Text Society and in the case of the Vinaya text, Oldenberg's edition is utilised.

Now a few words as to why Aśoka recommended the particular seven texts when there were so many others. What is then there of special importance? It is evident from his own words that though whatever is said by the Buddha is well-said, yet there are some texts through which the Good Law will long endure. Though the Edict was intended for the people at large, it was primarily meant for monks and nuns. Therefore, the importance of the texts lies in their contents and we are to discuss it a little.

As regards the first text, *Vinayasamukasa*, which could not yet satisfactorily identified, as we have seen before, it is quite clear from the very word, literally meaning 'Discipline *par excellence*,' that whatever the text may actually be, it particularly deals with *vinaya*, or discipline. We know from the present Edict that Aśoka got it inscribed thinking that by doing so the Good Law would endure long. Here we see, among the seven texts the first place was given by Aśoka to *vinaya* and it is very significant. We see in the proceedings of the First Rehearsal (*Dhammamahā-*

saṅgīti, see Vinaya, Cullavagga, XI. 1. 6, 8.) that it was *vinaya* which was recited first, and then *dhamma*. And why was it that *vinaya* was recited first and then *dhamma*? We read in the *Samantapāsādikā* of Buddhaghosa, in course of giving the description of the proceedings of the First Rehearsal that in the assembly Mahākassapa put a question to the Order as to whether *vinaya* or *dhamma* was to be recited first, and the Order said in reply that *vinaya* was to be given the first place on the ground that the life of the *Buddhasāsana* 'the teaching of the Buddha,' was *vinaya*, as the endurance of *dhamma* depended on the endurance of *vinaya*.[1] It is therefore quite reasonable that Aśoka has first mentioned *Vinayasamukasa*.

The second text, *Aliyavasa* or *Āryavāsa*, 'the Noble State of Living,' speaks for itself. It shows how a monk is to act for his purification and spiritual advancement, controlling his body and mind, and lays special emphasis on the fact that it is his mind which is his real guard. He is also advised to eschew dogmas. All this, if observed properly, will undoubtedly lead to the fulfilment of Aśoka's object.

We have already seen that the object which Aśoka kept in view in getting the Edict inscribed was only to do something by which the Good Law could long endure, and quite in consonance with the spirit it was only natural that he was expected to have recommended the third text, *i.e.*, *Anāgatabhaya* 'Fears to Come.' This was particularly meant for monks with a view to warning them. In instructing others the cultivation of one's body, character, mind and insight is absolutely essential on the part of the instructor,

[1] vinayo nāma buddhasāsanassa āyu vinaye ṭhite sāsanaṃ ṭhitaṃ hoti. tasmā pathamam vinayaṃ saṃgāyāma. *Samantapāsādikā*, *Vinaya Pitaka*, Vol. III, p. 289. This is to be found also in other *Aṭṭhakathās* of Buddhaghosa

so that he can lead the instructed aright, otherwise it is only to bring about a disastrous consequence.

It is the proper cultivation of body, character, etc. on which discipline depends and discipline is followed by righteousness. In fact discipline and righteousness are interdependent; and so if one is lost, the other is sure to follow the suit.

By recommending the fourth text, *Munigāthā*, A ś o k a set before the monks the high ideal of a Muni, which they should follow.

By the fifth text, *i.e.*, *Moneyasūta*, ' the Discourse on the State of a Muni,' A ś o k a wanted to impress on the mind of one who aspired to be a Muni the importance of the three-fold restraint *e.g.*, the restraint of one's body, mind and speech.

Including the sixth text, *i.e.*, *Upatisapasina* (*i.e.*, *Sāriputtasutta*) ' the Question of Upatissa,' A ś o k a showed in the words of the Buddha, how a Bhikkhu was to lead his life.

Finally, by referring to the seventh text, *Rāghulovāda*, ' the Instruction to Rāhula,' A ś o k a wanted the people to know the evil consequences of a deliberate lie, saying that there is no evil which can not be done by one who is not ashamed to tell a deliberate lie.

Thus it is evident from the above that the mention in the Edict of those seven texts by A ś o k a who wanted the long endurance of Good Law was quite appropriate.

I am indebted to my predecessors for what I have taken from their book. I am also really thankful to my friend, Sri S a i l e n d r a n a t h M i t r a, M.A., Secretary, Councils of Post-Graduate Teaching in Arts and Science, Calcutta University, for the help I have derived from him in various ways.

Lastly I am very glad specially to express my deep sense of gratitude to Dr. S y a m a p r a s a d M o o k e r j e e, M.A.,

B.L., D.Litt., LL.D., Barrister-at-Law, Minister, Government of India, formerly President, Council of Post-Graduate Teaching in Arts, University of Calcutta, under whose benign and sympathetic patronage the book is included in the publications of the University.

Brahmavihāra,
Calcutta,
January, 1948.

VIDHUSHEKHARA BHATTACHARYA.

THE ORIGINAL TEXT OF THE EDICT OF ASOKA

[1] पियदसि ल[ा]जा मागधे संघं अभिवादेतूनं आहा अपाबाधतं च फासुविहालतं चा[।]

[2] विदिते वे भंते आवतके हमा बुधसि धंमसि संघसीति गालवे चं पसादे च[।] ए केंचि भंते

[3] भगवता बुधेन भासिते सवे से सुभासिते वा[।] ए चु खो भंते हमियाये दिसेया हेवं सधंमे

[4] चिलठितीके होसतीति अलहामि हकं तं वतवे[।] इमानि भंते धंमपलियानि विनयसमुकसे

[5] अलियवसानि अनागतभयानि मुनिगाथा मोनेयसूते उपतिसपसिने [।] ए चा लाघुलो-

[6] वादे मुसावादं अधिगिच्य भगवता बुधेन भासिते एतानि भंते धंमपलियायानि इच्छामि।

[7] किंति[।] बहुके भिखुपाये चा भिखुनिये चा अभिखिनं सुनयु चा उपधालेयेयु चा[।]

[8] हेवंमेवा उपासका चा उपासिका चा[।] एतेनि भंते इमं लिखापयामि अभिपेतं मे जानंतु ति।



THE SANSKRIT CHĀYĀ OF THE EDICT

[1] प्रियदर्शी राजा मागधः सङ्घम् अभिवाद्य आह अल्पाबाधतां च स्पर्शविहारतां च।

[2] विदितं वो भदन्ता यावन् मम बुद्धे धर्मे सङ्घे गौरवं च प्रसादश्च। यत् किञ्चिद् भदन्ताः

[3] भगवता बुद्धेन भाषितं सर्वं तत् सुभाषितम् एव। यच्च खलु भदन्ता मया दिश्येत एवं सद्धर्मः

[4] चिरस्थितिको भविष्यतीति अर्हामि अहं तद् वक्तुं[।] इमे भदन्ता धर्मपर्यायाः विनयसमुत्कर्षः

[5] आर्यवासाः अनागतभयानि मुनिगाथा मौनेयसूत्रम् उपतिष्य-प्रश्नः[।] यत् च राहुलाव-

[6] वादे मृषावादम् अधिकृत्य भगवता बुद्धेन भाषितम्[।] एतान् भदन्ता धर्मपर्यायान् इच्छामि[।]

[7] किमिति[।] बहुकः भिक्षुप्रायः च भिक्षुक्यः च अभीक्ष्णं शृणुयुः च उपधारयेयुः च[।]

[8] एवम् एव उपासकाः च उपासिकाः च [।] एतेन भदन्ता इदं लेखापयामि अभिप्रेतं मे जानन्तु इति।



ENGLISH TRANSLATION OF THE EDICT

King Priyadarśin[1] of Magadha having saluted the Saṃgha wishes them good health and happy living.

It is known to you, O Revered Sirs, how great are my reverence for, and faith in Buddha, Dharma and Saṃgha. Whatever, Revered Sirs, is said by the Blessed Buddha is well-said. Yet, Revered Sirs, whatever I may point out thinking 'Thus the good Dharma will endure for ever,' I am entitled to do so. These are, O Revered Sirs, the texts of Dharma :

(i) Vinayasamukasa 'Vinaya *par excellence,*'

(ii) Aliyavasa 'Noble States of Living,'

(iii) Anāgatabhaya 'Fears to Come,'

(iv) Munigāthā 'The Stanzas of a Muni,'

(v) Moneyasūta 'The Discourse of the state of a Muni

(vi) Upatisapasina 'The Questions of Upatiṣya,' as well as what is said by the Blessed Buddha concerning falsehood in the,

(vii) Lāghulovāda 'The Instruction to Rāhula.'

These texts of Dharma I desire. Why? Because numerous men of whom the majority are monks, as well as nuns may frequently listen to, and realise (them). For this reason, Revered Sirs, I get this inscribed, so that they may know my intention.

[1] Literally meaning 'one who looks on (all) as dear.'

ORIGINAL PALI TEXTS

I

VINAYASAMUKASA

1. अथ खो भगवा पञ्चवग्गिये भिक्खू आमन्तेसि। द्वेमे भिक्खवे अन्ता पब्बजितेन न सेवितब्बा। यो चायं कामेसु कामसुखल्लिकानुयोगो हीनो गम्मो पोथुज्जनिको अनरियो अनत्थसंहितो। यो चायं अत्तकिलमथानुयोगो दुक्खो अनरियो अनत्थसंहितो। एते ते भिक्खवे उभो अन्ते अनुपगम्म मज्झिमा पटिपदा तथागतेन अभिसम्बुद्धा चक्खुकरणी ञाणकरणी उपसमाय अभिञ्ञाय सम्बोधाय निब्बानाय संवत्तति॥

2. कतमा च सा भिक्खवे मज्झिमा पटिपदा तथागतेन अभिसम्बुद्धा चक्खुकरणी ञाणकरणी उपसमाय अभिञ्ञाय सम्बोधाय निब्बानाय संवत्तति। अयमेव अरियो अट्ठङ्गिको मग्गो। सेय्यथीदं सम्मादिट्ठि सम्मासङ्कप्पो सम्मावाचा सम्माकम्मन्तो सम्मा-आजीवो सम्मावायामो सम्मासति सम्मा-समाधि। अयं खो सा भिक्खवे मज्झिमा पटिपदा तथागतेन अभिसम्बुद्धा चक्खुकरणी ञाणकरणी अभिञ्ञाय सम्बोधाय निब्बानाय संवत्तति॥

3. इदं खो पन भिक्खवे दुक्खं अरियसच्चं। जातिपि दुक्खा। जरापि दुक्खा। व्याधिपि दुक्खा। मरणम्पि दुक्खं। अप्पियेहि सम्पयोगो दुक्खो। पियेहि विप्पयोगो दुक्खो। यम्पिच्छं न लभति तम्पि दुक्खं। सङ्खित्तेन पञ्चुपादानक्खन्धा दुक्खा॥

4. इदं खो पन भिक्खवे दुक्खसमुदयो अरियसच्चं। यायं तण्हा पोनोब्भविका नन्दिरागसहगता तत्र तत्राभिनन्दिनी। सेय्यथीदं कामतण्हा भवतण्हा विभवतण्हा॥

5. इदं खो पन भिक्खवे दुक्खनिरोधो अरियसच्चं। यो तस्सा येव तण्हाय असेस-विराग-निरोधो चागो पटिनिस्सग्गो मुत्ति अनालयो ॥

6. इदं खो पन भिक्खवे दुक्खनिरोधगामिनी पटिपदा अरियसच्चं। अयमेव अरियो अट्ठङ्गिको मग्गो। सेय्यथीदं—सम्मादिट्ठि—पे—सम्मासमाधि ॥

7. इदं दुक्खं अरियसच्चन्ति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि। ञाणं उदपादि पञ्ञा उदपादि विज्जा उदपादि आलोको उदपादि। तं खो पनिदं दुक्खं अरियसच्चं परिञ्ञेय्यन्ति मे भिक्खवे—पे—परिञ्ञातन्ति भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि पञ्ञा उदपादि विज्जा उदपादि आलोको उदपादि ॥

8. इदं दुक्खसमुदयो अरियसच्चन्ति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि ञाणं उदपादि पञ्ञा उदपादि विज्जा उदपादि आलोको उदपादि। तं खो पनिदं दुक्खसमुदयं अरियसच्चं पहातब्बन्ति मे भिक्खवे —पे—पहीनन्ति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि ञाणं उदपादि पञ्ञा उदपादि विज्जा उदपादि आलोको उदपादि ॥

9. इदं दुक्खनिरोधो अरियसच्चन्ति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि ञाणं उदपादि पञ्ञा उदपादि विज्जा उदपादि आलोको उदपादि। तं खो पनिदं दुक्खनिरोधं अरियसच्चं सच्छिकातब्बन्ति मे भिक्खवे—पे—सच्छिकतन्ति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि—पे—आलोको उदपादि ॥

10. इदं दुक्खनिरोधगामिनी पटिपदा अरियसच्चन्ति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि—पे—आलोको उदपादि। तं खो पनिदं दुक्खनिरोधगामिनी पटिपदा अरियसच्चं भावेतब्बन्ति मे भिक्खवे—पे—भावितन्ति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि ञाणं उदपादि पञ्ञा उदपादि विज्जा उदपादि आलोको उदपादि ॥

11. यावकीवञ्च मे भिक्खवे इमेसु चतूसु अरियसच्चेसु एवं तिपरिवट्टं द्वादसाकारं यथाभूतं ञाणदस्सनं न सुविसुद्धं अहोसि नेव तावाहं भिक्खवे

सदेवके लोके समारके सब्रह्मके सस्समणब्राह्मणिया पजाय सदेवमनुस्साय अनुत्तरं सम्मासम्बोधिं अभिसम्बुद्धो पच्चञ्ञासिं ॥

12. यतो च खो मे भिक्खवे इमेसु चतूसु अरियसच्चेसु एवं तिपरिवट्टं द्वादसाकारं यथाभूतं ञाणदस्सनं सुविसुद्धं अहोसि अथाहं भिक्खवे सदेवके लोके समारके सब्रह्मके सस्समणब्राह्मणिया पजाय सदेवमनुस्साय अनुत्तरं सम्मासम्बोधिं अभिसम्बुद्धो पच्चञ्ञासिं। ञाणञ्च पन मे दस्सनं उदपादि अकुप्पा मे विमुत्ति अयमन्तिमा जाति नत्थिदानि पुनब्भवोति ॥

13. इदं अवोच भगवा अत्तमना। पञ्चवग्गिया भिक्खू भगवतो भासितं अभिनन्दुन्ति। इमस्मिञ्च पन वेय्याकरणस्मिं भञ्ञमाने आयस्मतो कोण्डञ्ञस्स विरजं वीतमलं धम्मचक्खुं उदपादि यं किञ्चि समुदयधम्मं सब्बं तं निरोधधम्मन्ति ॥

II

ALIYAVASA

1. दस अरियवासा। इधावुसो भिक्खु पञ्चङ्गविप्पहीनो होति छळङ्ग-समन्नागतो एकारक्खो चतुरापस्सेनो पनुन्नपच्चेकसच्चो समवसट्ठेसनो अनाविलसङ्कप्पो पस्सद्धकायसङ्खारो सुविमुत्तचित्तो सुविमुत्तपञ्ञो ॥

2. कथञ्चावुसो भिक्खु पञ्चङ्गविप्पहीनो होति। इधावुसो भिक्खुनो कामच्छन्दो पहीनो होति। व्यापादो पहीनो होति। थीनमिद्धं पहीनं होति। उद्धच्चकुक्कुच्चं पहीनं होति। विचिकिच्छा पहीना होति। एवं खो आवुसो भिक्खु पञ्चङ्गविप्पहीनो होति ॥

3. कथञ्चावुसो भिक्खु छळङ्गसमन्नागतो होति। इधावुसो भिक्खु चक्खुना रूपं दिस्वा नेव सुमनो होति न दुम्मनो। उपेक्खको च विहरति सतो सम्पजानो। सोतेन सद्दं सुत्वा—पे—घानेन गन्धं घायित्वा—पे—जिव्हाय रसं सायित्वा—पे—कायेन फोट्ठब्बं फुसित्वा—पे—मनसा धम्मं

विञ्ञाय नेव सुमनो होति न दुम्मनो। उपेक्खको च विहरति सतो सम्पजानो। एवं खो आवुसो भिक्खु छळङ्गसमन्नागतो होति॥

4. कथञ्चावुसो भिक्खु एकारक्खो होति। इधावुसो भिक्खु सतारक्खेन चेतसा समन्नागतो होति। एवं खो आवुसो भिक्खु एकारक्खो होति॥

5. कथञ्चावुसो भिक्खु चतुरापस्सेनो होति। इधावुसो भिक्खु सङ्खायेकं पटिसेवति। सङ्खायेकं अधिवासेति। सङ्खायेकं विनोदेति। सङ्खायेकं परिवज्जेति। एवं खो आवुसो भिक्खु चतुरापस्सेनो होति॥

6. कथञ्चावुसो भिक्खु पनुन्नपच्चेकसच्चो होति। इधावुसो भिक्खुनो यानि तानि पुथुसमणब्राह्मणानं पुथुपच्चेकसच्चानि सब्बानिस्स तानि नुन्नानि होन्ति पनुन्नानि चत्तानि वन्तानि मुत्तानि पहीनानि पटिनिस्सट्ठानि। एवं खो आवुसो भिक्खु पनुन्नपच्चेकसच्चो होति॥

7. कथञ्चावुसो भिक्खु समवसट्ठेसनो होति। इधावुसो भिक्खुनो कामेसना पहीना होति। भवेसना पहीना होति। ब्रह्मचरियेसना पटिप्पस्सद्धा। एवं खो आवुसो भिक्खु समवसट्ठेसनो होति॥

8. कथञ्चावुसो भिक्खु अनाविलसङ्कप्पो होति। इधावुसो भिक्खुनो कामसङ्कप्पो पहीनो होति। व्यापादसङ्कप्पो पहीनो होति। विहिंसासङ्कप्पो पहीनो होति। एवं खो आवुसो भिक्खु अनाविलसङ्कप्पो होति॥

9. कथञ्चावुसो भिक्खु पस्सद्धकायसङ्खारो होति। इधावुसो भिक्खु सुखस्स च पहाना दुक्खस्स च पहाना पुब्बेव सोमनस्सदोमनस्सानं अत्थङ्गमा अदुक्खं असुखं उपेक्खासतिपारिसुद्धिं चतुत्थज्झानं उपसम्पज्ज विहरति। एवं खो आवुसो भिक्खु पस्सद्धकायसङ्खारो होति॥

10. कथञ्चावुसो भिक्खु सुविमुत्तचित्तो होति। इधावुसो भिक्खुनो रागचित्तं विमुत्तं होति। दोसचित्तं विमुत्तं होति। मोहचित्तं विमुत्तं होति। एवं खो आवुसो भिक्खु सुविमुत्तचित्तो होति॥

11. कथञ्चावुसो भिक्खु सुविमुत्तपञ्ञो होति। इधावुसो भिक्खु रागो मे पहीनो उच्छिन्नमूलो तालावत्थुकतो अनभावं गतो आयतिं

अनुप्पादधम्मोति पजानाति। दोसो मे पहीनो उच्छिन्नमूलो तालावत्थुकतो अनभावं गतो आयतिं अनुप्पादधम्मोति पजानाति। मोहो मे पहीनो उच्छिन्नमूलो तालावत्थुकतो अनभावं गतो आयतिं अनुप्पादधम्मोति पजानाति। एवं खो आवुसो भिक्खु सुविमुत्तपञ्ञो होति॥

III

ANĀGATABHAYA

1. पञ्चिमानि भिक्खवे अनागतभयानि एतरहि असमुप्पन्नानि आयतिं समुप्पज्जिस्सन्ति। तानि वो पटिबुज्झितब्बानि पटिबुज्झित्वा च तेसं पहानाय वायमितब्बं॥

2. कतमानि पञ्च। भविस्सन्ति भिक्खवे भिक्खू अनागतमद्धानं अभावितकाया अभावितसीला अभावितचित्ता अभावितपञ्ञा। ते अभावितकाया समाना अभावितसीला अभावितचित्ता अभावितपञ्ञा अञ्ञे उपसम्पादेस्सन्ति। तेपि न सक्खिस्सन्ति विनेतुं अधिसीले अधिचित्ते अधिपञ्ञाय। तेपि हि भविस्सन्ति अभावितकाया अभावितसीला अभावितचित्ता अभावितपञ्ञा। ते अभावितकाया समाना अभावितसीला अभावितचित्ता अभावितपञ्ञा अञ्ञे उपसम्पादेस्सन्ति। तेपि न सक्खिस्सन्ति विनेतुं अधिसीले अधिचित्ते अधिपञ्ञाय। तेपि भविस्सन्ति अभावितकाया अभावितसीला अभावितचित्ता अभावितपञ्ञा। इति खो भिक्खवे धम्मसन्दोसा विनयसन्दोसो। विनयसन्दोसा धम्मसन्दोसो॥

इदं भिक्खवे पठमं अनागतभयं एतरहि असमुप्पन्नं आयतिं समुप्पज्जिस्सति। तं वो पटिबुज्झितब्बं पटिबुज्झित्वा च तस्स पहानाय वायमितब्बं॥

3. पुन च परं भिक्खवे भविस्सन्ति भिक्खू अनागतमद्धानं अभावितकाया अभावितसीला अभावितचित्ता अभावितपञ्ञा ॥ ते अभावितकाया समाना अभावितसीला अभावितचित्ता अभावितपञ्ञा अञ्ञेसं निस्सयं दस्सन्ति। तेपि न सक्खिस्सन्ति विनेतुं अधिसीले अधिचित्ते अधिपञ्ञाय। तेपि भविस्सन्ति अभावितकाया अभावितसीला अभावितचित्ता अभावितपञ्ञा। ते अभावितकाया समाना अभावितसीला अभावितचित्ता अभावितपञ्ञा अञ्ञेसं निस्सयं दस्सन्ति। तेपि न सक्खिस्सन्ति विनेतुं अधिसीले अधिचित्ते अधिपञ्ञाय। तेपि भविस्सन्ति अभावितकाया अभावितसीला अभावितचित्ता अभावितपञ्ञा। इति खो भिक्खवे धम्मसन्दोसा विनयसन्दोसो। विनयसन्दोसा धम्मसन्दोसो ॥

इदं भिक्खवे दुतियं अनागतभयं एतरहि असमुप्पन्नं आयतिं समुप्पज्जिस्सति। तं वो पटिबुज्झितब्बं। पटिबुज्झित्वा च तस्स पहानाय। वायमितब्बं ॥

4. पुन च परं भिक्खवे भविस्सन्ति भिक्खू अनागतमद्धानं अभावितकाया अभावितसीला अभावितचित्ता अभावितपञ्ञा। ते अभावितकाया समाना अभावितसीला अभावितचित्ता अभावितपञ्ञा अभिधम्मकथं वेदल्लकथं कथेन्ता कण्हं धम्मं ओक्कममाना न बुज्झिस्सन्ति। इति खो भिक्खवे धम्मसन्दोसा विनयसन्दोसो। विनयसन्दोसा धम्मसन्दोसो ॥

इदं भिक्खवे ततियं अनागतभयं एतरहि असमुप्पन्नं आयतिं समुप्पज्जिस्सति। तं वो पटिबुज्झितब्बं पटिबुज्झित्वा च तस्स पहानाय वायमितब्बं ॥

5. पुन च परं भिक्खवे भविस्सन्ति भिक्खू अनागतमद्धानं अभावितकाया अभावितसीला अभावितचित्ता अभावितपञ्ञा। ते अभावितकाया समाना अभावितसीला अभावितचित्ता अभावितपञ्ञा। ये ते सुत्तन्ता तथागतभासिता गम्भीरा गम्भीरत्था लोकुत्तरा सुञ्ञतापटिसंयुत्ता तेसु भञ्ञमानेसु न सुस्सुसिस्सन्ति न सोतं ओदहिस्सन्ति न पञ्ञाचित्तं उपट्ठपेस्सन्ति न च ते धम्मे उग्गहेतब्बं परियापुणितब्बं मञ्ञिस्सन्ति।

ये पुन ते सुत्तन्ता कविकता काविय्या चित्तक्खरा चित्तव्यंजना बाहिरका सावकभासिता तेसु भञ्ञमानेसु सुस्सुसिस्सन्ति सोतं ओदहिस्सन्ति पञ्ञाचित्तं उपट्ठपेस्सन्ति। ते च धम्मे उग्गहेतब्बं परियापुणितब्बं मञ्ञिस्सन्ति। इति खो भिक्खवे धम्मसन्दोसा विनयसन्दोसो। विनय-सन्दोसा धम्मसन्दोसो॥

इदं भिक्खवे चतुत्थं अनागतभयं एतरहि असमुप्पन्नं आयतिं समुप्प-ज्जिस्सति। तं वो पटिबुज्झितब्बं पटिबुज्झित्वा च तस्स पहानाय वायमितब्बं॥

6. पुन च परं भिक्खवे भविस्सन्ति भिक्खू अनागतमद्धानं अभावित-काया अभावितसीला अभावितचित्ता अभावितपञ्ञा। ते अभावितकाया समाना अभावितसीला अभावितचित्ता अभावितपञ्ञा। थेरा भिक्खू बाहुलिका भविस्सन्ति साथलिका ओक्कमने पुब्बंगमा पविवेके निक्खित्तधुरा। न विरियं आरभिस्सन्ति अप्पत्तस्स पत्तिया अनधिगतस्स अधिगमाय असच्छिकतस्स सच्छिकिरियाय। तेसं पच्छिमा जनता दिट्ठानुगतिं आप-ज्जिस्सति। सापि भविस्सति बाहुलिका साथलिका ओक्कमने पुब्बंगमा पविवेके निक्खित्तधुरा। न विरियं आरभिस्सति अप्पत्तस्स पत्तिया अनधिगतस्स अधिगमाय असच्छिकतस्स सच्छिकिरियाय। इति खो भिक्खवे धम्मसन्दोसा विनयसन्दोसो विनयसन्देसा धम्मसन्दोसो॥

इदं भिक्खवे पंचमं अनागतभयं एतरहि असमुप्पन्नं आयतिं समुप्प-ज्जिस्सति। तं वो पटिबुज्झितब्बं पटिबुज्झित्वा च तस्स पहानाय वायमितब्बं।

इमानि खो भिक्खवे पञ्च अनागतभयानि एतरहि असमुप्पन्नानि आयतिं समुप्पज्जिस्सन्ति। तानि वो पटिबुज्झित्तब्बानि पटिबुज्झित्वा च तेसं पहानाय वायमितब्बन्ति॥

IV

MUNIGĀTHA

सन्थवातो भयं जातं निकेता जायते रजो ।
अनिकेतमसन्थवं एतं वे मुनिदस्सनं ॥१॥

यो जातमुच्छिज्ज न रोपयेय्य, जायन्तमस्स नानुप्पवेच्छे ।
तमाहु एकं मुनिनं चरन्तं, अद्दक्खि सो सन्तिपदं महेसिं ॥२॥

संखाय वत्थूनि पहाय बीजं, सिनेहमस्स नानुप्पवेच्छे ।
स वे मुनी जातिखयन्तदस्सी, तक्कं पहाय न उपेति संखं ॥३॥

अञ्ञाय सब्बानि निवेसनानि, अनिकामयं अञ्ञतरम्पि तेसं ।
स वे मुनी वीतगेधो अगिद्धो, नायूहति पारगतो हि होति ॥४॥

सब्बाभिभुं सब्बविदुं सुमेधं, सब्बेसु धम्मेसु अनूपलित्तं ।
सब्बंजहं तण्हक्खये विमुत्तं, तं वापि धीरा मुनिं वेदयन्ति ॥५॥

पञ्ञाबलं सीलवतूपपन्नं, समाहितं झानरतं सतीमं ।
संगा पमुत्तं अखिलं अनासवं, तं वाऽपि धीरा मुनिं वेदयन्ति ॥६॥

एकं चरन्तं मुनिमप्पमत्तं, निन्दापसंसासु अवेधमानं ।
सीहंव सद्देसु असन्तसन्तं, वातंव जालम्हि असज्जमानं ।
पदुमं व तोयेन अलिप्पमानं, नेतारमञ्ञेसमनञ्ञनेय्यं ।
तं वापि धीरा मुनिं वेदयन्ति ॥७॥

यो ओगाहने थम्भोरिवाभिजायति, यस्मिं परे वाचा परियन्तं वदन्ति ।
तं वीतरागं सुसमाहितिन्द्रियं, तं वापि धीरा मुनिं वेदयन्ति ॥८॥

यो वे ठितत्तो तसरंव उज्जुं, जिगुच्छति कम्मेहि पापकेहि ।
वीमंसमानो विसमं समं च, तं वापि धीरा मुनिं वेदयन्ति ॥९॥

यो सञ्ञतत्तो न करोति पापं, दहरो च मज्झो च मुनी यतत्तो ।
अरोसनेय्यो सो न रोसेति कंचि, तं वापि धीरा मुनिं वेदयन्ति ॥१०॥

यदग्गतो मज्झतो सेसतो वा, पिण्डं लभेथ परदत्तूपजीवी ।
नालं थुतुं नोपि निपच्चवादी, तं वापि धीरा मुनिं वेदयन्ति ॥११॥

मुनिं चरन्तं विरतं मेथुनस्मा, यो योब्बने न उपनिबज्झते क्वचि ।
मदप्पमादा विरतं विप्पमुत्तं, तं वापि धीरा मुनिं वेदयन्ति ॥१२॥
अञ्ञाय लोकं परमत्थदस्सिं, ओघं समुद्दं अतितरिय तादिं ।
तं छिन्नगन्थं असितं अनासवं, तं वापि धीरा मुनिं वेदयन्ति ॥१३॥
असमा उभो दूरविहारवुत्तिनो, गिही दारपोसी अममो च सुब्बतो ।
परपाणरोधाय गिही असञ्ञतो, निच्चं मुनी रक्खति पाणिनो यतो ॥१४॥
सिखी यथा नीलगीवो विहंगमो, हंसस्स नोपेति जवं कुदाचनं ।
एवं गिही नानुकरोति भिक्खुनो, मुनिनो विवित्तस्स वनम्हि झायतो ॥१५॥

V

MONEYASŪTA

तीणिमानि भिक्खवे मोनेय्यानि ।

कतमानि तीणि ।

कायमोनेय्यं वचीमोनेय्यं मनोमोनेय्यं ।

इध भिक्खवे भिक्खु पाणातिपाता पटिविरतो होति अदिन्नादाना पटिविरतो होति कामेसु मिच्छाचारा पटिविरतो होति । इदं वुच्चति भिक्खवे कायमोनेय्यं ।

कतमं च भिक्खवे वचीमोनेय्यं ।

इध भिक्खवे भिक्खु मुसावादा पटिविरतो होति पिसुनाय वाचाय पटिविरतो होति फरुसाय वाचाय पटिविरतो होति सम्फप्पलापा पटिविरतो होति । इदं वुच्चति भिक्खवे वचीमोनेय्यं ।

कतमं च भिक्खवे मनोमोनेय्यं ।

इध भिक्खवे भिक्खु आसवानं खया अनासवं चेतोविमुत्तिं पञ्ञा-

विमुत्तिं दिट्ठेव धम्मे सयं अभिञ्ञा सच्छिकत्वा उपसम्पज्ज विहरति। इदं वुच्चति भिक्खवे मनोमोनेय्यं।

इमानि भो भिक्खवे तीणि मोनेय्यानि।

कायमुनिं वाचामुनिं चेतोमुनिं अनासवं।
मुनिं मोनेय्यसम्पन्नं आहु सब्बप्पहायिनं॥

VI

UPATISAPASINA

न मे दिट्ठो इतो पुब्बे न स्सुतो उद कस्सचि।
एवं वग्गुवदो सत्था तुसिता गणिमागतो॥१॥
सदेवकस्स लोकस्स यथा दिस्सति चक्खुमा।
सब्बं तमं विनोदेत्वा एकोव रतिमज्झगा॥२॥
तं बुद्धं असितं तादिं अकुहं गणिमागतं।
बहुन्नमिध बद्धानं अत्थि पञ्हेन आगमं॥३॥
भिक्खुनो विजिगुच्छतो भजतो रित्तमासनं।
रुक्खमूलं सुसानं वा पब्बतानं गुहासु वा॥४॥
उच्चावचेसु सयनेसु कीवन्तो तत्थ भेरवा।
येहि भिक्खु न वेधेय्य निग्घोसे सयनासने॥५॥
कति परिस्सया लोके गच्छतो अमतं दिसं।
ये भिक्खु अभिसम्भवे पन्तम्हि सयनासने॥६॥
क्यास्स व्यप्पथयो अस्सु क्यास्सस्सु इध गोचरा।
कानि सीलब्बतानस्सु पहितत्तस्स भिक्खुनो॥७॥
कं सो सिक्खं समादाय एकोदि निपको सतो।
कम्मारो रजतस्सेव निद्धमे मलमत्तनो॥८॥

विजिगुच्छमानस्स यदिदं फासु सयनं रित्तासनं सेवतो चे ।
सम्बोधिकामस्स यथानुधम्मं, तं ते पवक्खामि यथा पजानं ॥९॥
पञ्चन्नं धीरो भयानं न भाये, भिक्खु सतो सपरियन्तचारी ।
डंसाधिपातानं सिरिंसपानं, मनुस्सफस्सानं चतुप्पदानं ॥१०॥
परधम्मिकानं न सन्तसेय्य, दिस्वापि तेसं बहुभेरवानि ।
अथापरानि अभिसंभवेय्य, परिस्सयानि कुसलानुएसी ॥११॥
आतंकफस्सेन खुदाय फुट्ठो, सीतं अच्चुण्हं अधिवासयेय्य ।
सो तेहि फुट्ठो बहुधा अनोको, विरियं परक्कम्म दळ्हं करेय्य ॥१२॥
थेय्यं न करेय्य न मुसा भणेय्य, मेत्ताय फस्से तसथावरानि ।
यदाविलत्तं मनसो विजञ्ञा, कण्हस्स पक्खोति विनोदयेय्य ॥१३॥
कोधातिमानस्स वसं न गच्छे, मूलम्पि तेसं पलिखञ्ञ तिट्ठे ।
अथप्पियं वा पन अप्पियं वा, अद्धा भवन्तो अभिसंभवेय्य ॥१४॥
पञ्ञं पुरक्खत्वा कल्याणपीति, विक्खम्भये तानि परिस्सयानि ।
अरतिं सहेथ सयनम्हि पन्ते, चतुरो सहेय्य परिदेवधम्मे ॥१५॥
किं सु असिस्सामि कुवं वा असिस्सं, दुक्खं वत सेत्थ कुवज्ज सेस्सं ।
एते वितक्के परिदेवनेय्ये, विनयेथ सेखो अनिकेतसारी ॥१६॥
अन्नं च लद्धा वसनं च काले, मत्तं स जञ्ञा इध तोसनत्थं ।
सो तेसु गुत्तो यतचारि गामे रुसितोपि वाचं फरुसं न वज्जा ॥१७॥
ओक्खित्तचक्खु न च पादलोलो, झानानुयुत्तो बहुजागरस्स ।
उपेक्खमारब्भ समाहितत्तो, तक्कासयं कुक्कुच्चियूपछिन्दे ॥१८॥
चुदितो वचीहि सतिमाभिनन्दे, सब्रह्मचारीसु खिलं पभिन्दे ।
वाचं पमुञ्चे कुसलं नातिवेलं, जनवादधम्माय न चेतयेय्य ॥१९॥
अथापरं पञ्च रजानि लोके, येसं सतीमा विनयाय सिक्खे ।
रूपेसु सद्देसु अथो रसेसु, गन्धेसु फस्सेसु सहेथ रागं ॥२०॥
एतेसु धम्मेसु विनेय्य छन्दं, भिक्खु सतीमा सुविमुत्तचित्तो ।
कालेन सो सम्मा धम्मं परिवीमंसमानो, एकोदिभूतो विहने तमं सो ॥२१॥

VII

RĀGHULOVĀDA

१। एवं मे सुतं। एकं समयं भगवा राजगहे विहरति वेळुवने कलन्दक-निवापे। तेन खो पन समयेन आयस्मा राहुलो अम्बलट्ठिकायं विहरति।

२। अथ खो भगवा सायण्हसमयं पटिसल्लाना वुट्ठितो येन अम्बलट्ठिका येन आयस्मा राहुलो तेनुपसङ्कमि। अद्दसा खो आयस्मा राहुलो भगवन्तं दूरतोव आगच्छन्तं। दिस्वान आसनं पञ्ञापेसि उदकञ्च पादानं। निसीदि भगवा पञ्ञत्ते आसने। निसज्ज पादे पक्खालेसि। आयस्मापि खो राहुलो भगवन्तं अभिवादेत्वा एकमन्तं निसीदि।

३। अथ खो भगवा परित्तं उदकावसेसं उदकाधाने ठपेत्वा आयस्मन्तं राहुलं आमन्तेसि। पस्ससि नो त्वं राहुल इमं परित्तं उदकावसेसं उदकाधाने ठपितन्ति। एवं भन्ते। एवं परित्तं खो राहुल तेसं सामञ्ञं येसं नत्थि सम्पजानमुसावादे लज्जाति।

४। अथ खो भगवा तं परित्तं उदकावसेसं छड्डेत्वा आयस्मन्तं राहुलं आमन्तेसि। पस्ससि नो त्वं राहुल तं परित्तं उदकावसेसं छड्डितन्ति। एवं भन्ते। एवं छड्डितं खो राहुल तेसं सामञ्ञं येसं नत्थि सम्पजान-मुसावादे लज्जाति।

५। अथ खो भगवा तं उदकाधानं निकुज्जित्वा आयस्मन्तं राहुलं आमन्तेसि। पस्ससि नो त्वं राहुल इमं उदकावधानं निकुज्जितन्ति। एवं भन्ते। एवं निकुज्जितं खो राहुल तेसं सामञ्ञं येसं नत्थि सम्पजानमुसावादे लज्जाति।

६। अथ खो भगवा तं उदकाधानं उक्कुज्जित्वा आयस्मन्तं राहुलं आमन्तेसि। पस्ससि नो त्वं राहुल इमं उदकाधानं रित्तं तुच्छन्ति। एवं भन्ते। एवं रित्तं तुच्छं खो राहुल तेसं सामञ्ञं येसं नत्थि सम्पजानमुसावादे लज्जा।

७। सेय्यथापि राहुल रञ्ञो नागो ईसादन्तो उब्बळ्हवाभिजातो सङ्गा-

मावचरो। सो सङ्गामगतो पुरिमेहि पि पादेहि कम्मं करोति पच्छिमेहि पि कम्मं करोति पुरिमेन पि कायेन कम्मं करोति पच्छिमेन पि कायेन कम्मं करोति सीसेन पि कम्मं करोति कण्णेहि पि कम्मं करोति दन्तेहि पि कम्मं करोति नङ्गुट्ठेनपि कम्मं करोति रक्खतेव सोण्डं। तत्थ हत्थारोहस्स एवं होति अयं खो रञ्ञो नागो ईसादन्तो उब्बूळ्हावाभिजातो सङ्गामावचरो सङ्गामगतो पुरिमेहिपि पादेहि कम्मं करोति पच्छिमेहिपि पादेहि कम्मं करोति पुरिमेनपि कायेन कम्मं करोति पच्छिमेनपि कायेन कम्मं करोति सीसेनपि कम्मं करोति कण्णेहिपि कम्मं करोति रक्खतेव सोण्डं। अपरिच्चत्तं खो रञ्ञो नागस्स जीवितन्ति। यतो खो राहुल रञ्ञो नागो ईसादन्तो उब्बळ्हावाभिजातो सङ्गामावचरो सङ्गामगतो—पे—नङ्गुट्ठेनपि कम्मं करोति सोण्डायपि कम्मं करोति। परिच्चत्तं खो रञ्ञो नागस्स जीवितं। नत्थिदानि किञ्चि रञ्ञो नागस्य अकरणीयन्ति। एवमेव खो राहुल यस्स कस्सचि सम्पजानमुसावादे नत्थि लज्जा नाहं तस्स किञ्चि पापं अकरणीयन्ति वदामि। तस्मातिह ते राहुल हस्सापि न मुसा भणिस्सामीति एवं हि ते राहुल सिक्खितब्बं॥

८। तं किं मञ्ञसि राहुल किमत्थियो आदासोति। पच्चवेक्खनत्थो भन्तेति। एवमेव खो राहुल पच्चवेक्खित्वा पच्चवेक्खित्वा कायेन कम्मं कातब्बं। पच्चवेक्खित्वा पच्चवेक्खित्वा वाचाय कम्मं कातब्बं। पच्चवेक्खित्वा पच्चवेक्खित्वा मनसा कम्मं कातब्बं॥

९। यदेव त्वं राहुल कायेन कम्मं कत्तुकामो होसि तदेव ते कायकम्मं पच्चवेक्खितब्बं। यं नु खो अहं इदं कायेन कम्मं कत्तुकामो इदं मे कायकम्मं अत्तब्याबाधायपि संवत्तेय्य परब्याबाधायपि संवत्तेय्य उभयब्याबाधायपि संवत्तेय्य। अकुसलं इदं कायकम्मं दुक्खुद्रयं दुक्खविपाकन्ति। सचे त्वं राहुल पच्चवेक्खमानो एवं जानेय्यासि यं खो अहं इदं कायेन कम्मं कत्तुकामो इदं मे कायकम्मं अत्तब्याबाधायपि संवत्तेय्य परब्याबाधायपि संवत्तेय्य उभयब्याबाधाय पि संवत्तेय्य अकुसलं इदं कायकम्मं दुक्खुद्रयं दुक्खविपाकन्ति एवरूपं ते राहुल कायेन कम्मं ससक्कं न करणीयं।

१०। सचे पन त्वं राहुल पच्चवेक्खमानो एवं जानेय्यासि यं खो अहं इदं

कायेन कम्मं कत्तुकामो इदं मे कायकम्मं नेव अत्तब्याबाधाय संवत्तेय्य न परब्याबाधाय संवत्तेय्य न उभयब्याबाधाय संवत्तेय्य। कुसलं इदं कायकम्मं सुखुद्रयं सुखविपाकन्ति एवरूपं ते राहुल कायेन कम्मं करणीयं ॥

११। करोन्तेनपि ते राहुल कायेन कम्मं तदेव ते कायकम्मं पच्चवेक्खितब्बं। यं नून खो अहं इदं कायेन कम्मं करोमि इदं मे कायकम्मं अत्तब्याबाधायपि संवत्तति। परब्याबाधायपि संवत्तति। उभयब्याबाधायपि संवत्तति। अकुसलं इदं कायकम्मं दुक्खुद्रयं दुक्खविपाकन्ति। सचे त्वं राहुल पच्चवेक्खमानो एवं जानेय्यासि। यं खो अहं इदं कायेन कम्मं करोमि इदं मे कायकम्मं अत्तब्याबाधायपि संवत्तति परब्याबाधायपि संवत्तति उभयब्याबाधायपि संवत्तति। अकुसलं इदं कायकम्मं दुक्खुद्रयं दुक्खविपाकन्ति। पटिसंहरेय्यासि त्वं राहुल एवरूपं कायकम्मं। सचे पन त्वं राहुल पच्चवेक्खमानो एवं जानेय्यासि यं खो अहं इदं कायेन कम्मं करोमि इदं मे कायकम्मं नेव अत्तब्याबाधायपि संवत्तति न परब्याबाधायपि संवत्तति न उभयब्याबाधायपि संवत्तति। कुसलं इदं कायकम्मं सुखुद्रयं सुखविपाकन्ति। अनुपदज्जेय्यासि त्वं राहुल एवरूपं कायकम्मं ॥

१२। कत्वा पि ते राहुल कायेन कम्मं तदेव ते कायकम्मं पच्चवेक्खितब्बं। यं नु खो अहं इदं कायेन कम्मं अकासिं इदं मे कायकम्मं अत्तब्याबाधायपि संवत्तति परब्याबाधायपि संवत्तति उभयब्याबाधायपि संवत्तति। अकुसलं इदं कायकम्मं दुक्खुद्रयं दुक्खविपाकन्ति। सचे त्वं राहुल पच्चवेक्खमानो एवं जानेय्यासि यं खो अहं इदं कायेन कम्मं अकासिं इदं मे कायकम्मं अत्तब्याबाधायपि संवत्तति परब्याबाधायपि संवत्तति उभयब्याबाधायपि संवत्तति। अकुसलं इदं कायकम्मं दुक्खुद्रयं दुक्खविपाकंति एवरूपं ते राहुल कायकम्मं सत्थरि वा विञ्ञूसु वा सब्रह्मचारिसु वा देसेतब्बं विवरितब्बं उत्तानिकातब्बं। देसेत्वा विवरित्वा उत्तानिकत्वा आयतिं संवरं आपज्जितब्बं ॥

१३। सचे पन ते राहुल पच्चवेक्खमानो एवं जानेय्यासि यं खो अहं इदं कायेन कम्मं अकासिं इदं मे कायकम्मं नेव अत्तब्याबाधाय संवत्तति न परब्याबाधाय संवत्तति न उभयब्याबाधाय संवत्तति। कुसलं इदं कायकम्मं

सुखुद्रयं सुखविपाकन्ति। तेनेव त्वं राहुल पीतिपामुज्जेन विहरेय्यासि अहोरत्तानुसिक्खो कुसलेसु धम्मेसु॥

१४। यदेव त्वं राहुल वाचाय कम्मं कत्तुकामो होसि तदेव ते वचीकम्मं पच्चवेक्खितब्बं। यं नु खो अहं इदं वाचाय कम्मं कत्तुकामो इदं मे वचीकम्मं अत्तब्यावाधायपि संवत्तेय्य परब्यावाधायपि संवत्तेय्य उभयब्यावाधाय पि संवत्तेय्य। अकुसलं इदं वचीकम्मं दुक्खुद्रयं दुक्खविपाकन्ति। सचे त्वं राहुल पच्चवेक्खमानो एवं जानेय्यासि यं खो अहं इदं वाचाय कम्मं कत्तुकामो इदं मे वचीकम्मं—पे—उभयब्यावाधायपि संवत्तेय्य अकुसलं इदं वचीकम्मं दुक्खुद्रयं दुक्खविपाकन्ति एवरूपं ते राहुल वाचाय कम्मं ससक्कं न करणीयं। सचे पन त्वं राहुल पच्चवेक्खमानो एवं जानेय्यासि यं खो अहं इदं वाचाय कम्मं कत्तुकामो इदं मे वचीकम्मं नेव अत्तब्यावाधाय—पे—न उभयब्यावाधाय संवत्तेय्य। कुसलं इदं वचीकम्मं सुखुद्रयं सुखविपाकन्ति। एवरूपं ते राहुल वाचाय कम्मं करणीयं। करोन्तेनपि ते राहुल वाचाय कम्मं तदेव ते वचीकम्मं पच्चवेक्खितब्बं। यं नु खो अहं इदं वाचाय कम्मं करोमि इदं मे वचीकम्मं अत्तब्यावाधायपि संवत्तति परब्यावाधायपि संवत्तति उभयब्यावाधायपि संवत्तति। अकुसलं इदं वचीकम्मं दुक्खुद्रयं दुक्खविपाकन्ति। सचे त्वं राहुल पच्चवेक्खमानो एवं जानेय्यासि यं खो अहं इदं वाचाय कम्मं करोमि इदं मे वचीकम्मं——पे—उभयब्यावाधायपि संवत्तति, अकुसलं इदं वचीकम्मं दुक्खुद्रयं दुक्खविपाकन्ति। पटिसंहरेय्यासि त्वं राहुल एवरूपं वचीकम्मं। सचे पन त्वं राहुल पच्चवेक्खमानो एवं जानेय्यासि यं खो अहं इदं वाचाय कम्मं करोमि इदं मे वचीकम्मं नेव अत्तब्यावाधाय—पे—न उभयब्यावाधाय संवत्तति कुसलं इदं वचीकम्मं सुखुद्रयं सुखविपाकन्ति, अनुपदज्जेय्यासि त्वं राहुल एवरूपं वचीकम्मं॥

१५। कत्वापि ते राहुल वाचाय कम्मं तदेव ते वचीकम्मं पच्चवेक्खितब्बं यं नु खो अहं इदं वाचाय अकासिं इदं मे वचीकम्मं अत्तब्यावाधायपि संवत्तति परब्यावाधायपि संवत्तति उभयब्यावाधायपि संवत्तति। अकुसलं इदं वचीकम्मं दुक्खुद्रयं दुक्खविपाकन्ति। सचे

त्वं राहुल पच्चवेक्खमानो एवं जानेय्यासि यं खो अहं इदं वाचाय कम्मं अकासिं इदं मे वचीकम्मं—पे—उभयब्याबाधायपि संवत्तति। अकुसलं इदं वचीकम्मं दुक्खुद्रयं दुक्खविपाकन्ति। एवरूपं ते राहुल वचीकम्मं सत्थरि वा विञ्ञूसु वा सब्रह्मचारिसु देसेतब्बं विवरितब्बं उत्तानीकातब्बं। देसेत्वा विवरित्वा उत्तानीकत्वा आयतिं संवरं आपज्जितब्बं। सचे पन त्वं राहुल पच्चवेक्खमानो एवं जानेय्यासि यं खो अहं इदं वाचाय कम्मं अकासिं इदं मे वचीकम्मं नेव अत्त-ब्याबाधाय—पे—न उभयब्याबाधाय संवत्तति। कुसलं इदं वचीकम्मं सुखुद्रयं सुखविपाकन्ति। तेनेव त्वं राहुल पीतिपामुज्जेन विहरेय्यासि अहोरत्तानुसिक्खो कुसलेसु धम्मेसु॥

१६। यदेव त्वं राहुल मनसा कम्मं कत्तुकामो होसि तदेव ते मनोकम्मं पच्चवेक्खितब्बं यं नु खो अहं इदं मनसा कम्मं कत्तुकामो इदं मे मनो-कम्मं अत्तब्याबाधायपि संवत्तेय्य परब्याबाधायपि संवत्तेय्य, उभय-ब्याबाधायपि संवत्तेय्य। अकुसलं इदं मनोकम्मं दुक्खुद्रयं दुक्खविपाकन्ति। सचे त्वं राहुल पच्चवेक्खमानो एवं जानेय्यासि यं खो अहं इदं मनसा कम्मं कत्तुकामो इदं मे मनोकम्मं—पे—उभयब्याबाधायपि संवत्तेय्य अकुसलं इदं मनोकम्मं दुक्खुद्रयं दुक्खविपाकन्ति। एवरूपं ते राहुल मनसा कम्मं समक्कं न करणीयं। सचे पन त्वं राहुल पच्चवेक्खमानो एवं जानेय्यासि। यं खो अहं इदं मनसा कम्मं कत्तुकामो इदं मे मनोकम्मं नेवत्तब्याबाधाय—पे—न उभयब्याबाधाय संवत्तेय्य। कुसलं इदं मनोकम्मं सुखुद्रयं सुखविपाकन्ति। एवरूपं ते राहुल मनसा कम्मं करणीयं। करोन्तेन पि ते राहुल मनसा कम्मं तदेव ते मनोकम्मं पच्चवेक्खितब्बं यं नु खो अहं इदं मनसा कम्मं करोमि इदं मे मनोकम्मं अत्तब्याबाधायपि संवत्तति परब्याबाधायपि संवत्तति उभयब्याबाधायपि संवत्तति। अकुसलं इदं मनोकम्मं दुक्खुद्रयं दुक्खविपाकन्ति। सचे त्वं राहुल पच्चवेक्खमानो एवं जानेय्यासि यं खो अहं इदं मनसा कम्मं करोमि इदं मे मनोकम्मं पे—उभयब्याबाधायपि संवत्तति। अकुसलं इदं मनोकम्मं दुक्खुद्रयं दुक्ख-विपाकन्ति, पटिसंहरेय्यासि त्वं राहुल एवरूपं मनोकम्मं। सचे पन

त्वं राहुल पच्चवेक्खमानो एवं जानेय्यासि यं खो अहं इदं मनसा कम्मं करोमि इदं मे मनोकम्मं नेवत्तब्याबाधाय—पे—न उभयब्याबाधाय संवत्तति। कुसलं इदं मनोकम्मं सुखुद्रयं सुखविपाकन्ति। अनुपदज्जेय्यासि त्वं राहुल एवरूपं मनोकम्मं। कत्वा पि ते राहुल मनसा कम्मं तदेव ते मनोकम्मं पच्चवेक्खितब्बं यं नु खो अहं इदं मनसा कम्मं अकासिं इदं मे मनोकम्मं अत्तब्याबाधाय पि संवत्तति परब्याबाधायपि संवत्तति उभयब्याबाधाय पि संवत्तति। अकुसलं इदं मनोकम्मं दुक्खुद्रयं दुक्खविपाकन्ति। सचे त्वं राहुल पच्चवेक्खमानो एवं जानेय्यासि यं खो अहं इदं मनसा कम्मं अकासिं इदं मे मनोकम्मं—पे—उभयब्याबाधायपि संवत्तति, अकुसलं इदं मनोकम्मं दुक्खुद्रयं दुक्खविपाकन्ति। एवरूपे ते राहुल मनोकम्मे अट्टीयितब्बं हरायितब्बं जिगुच्छितब्बं। अट्टीयित्वा हरायित्वा जिगुच्छित्वा आयतिं संवरं आपज्जितब्बं। सचे पन त्वं राहुल पच्चवेक्खमानो एवं जानेय्यासि यं खो अहं इदं मनसा कम्मं अकासिं इदं मे मनोकम्मं नेवत्तब्याबाधाय संवत्ति न परब्याबाधाय संवत्ति न उभयब्याबाधाय संवत्ति। कुसलं इदं मनोकम्मं सुखुद्रयं सुखविपाकन्ति, तेन त्वं राहुल पीतिपामुज्जेन विहरेय्यासि अहोरत्तानुसिक्खो कुसलेसु धम्मेसु॥

१७। ये हि केचि राहुल अतीतं अद्धानं समणा वा ब्राह्मणा वा कायकम्मं परिसोधेसुं वचीकम्मं परिसोधेसुं मनोकम्मं परिसोधेसुं सब्बे ते एवमेवं पच्चवेक्खित्वा पच्चवेक्खित्वा कायकम्मं परिसोधेसुं। पच्चवेक्खित्वा पच्चवेक्खित्वा वचीकम्मं परिसोधेसुं। पच्चवेक्खित्वा पच्चवेक्खित्वा मनोकम्मं परिसोधेसुं। ये हि पि केचि राहुल अनागतमद्धानं समणा वा ब्राह्मणा वा कायकम्मं परिसोधेस्सन्ति वचीकम्मं परिसोधेस्सन्ति मनोकम्मं परिसोधेस्सन्ति, सब्बे ते एवमेवं पच्चवेक्खित्वा पच्चवेक्खित्वा कायकम्मं परिसोधेस्सन्ति, पच्चवेक्खित्वा पच्चवेक्खित्वा वचीकम्मं परिसोधेस्सन्ति पच्चवेक्खित्वा पच्चवेक्खित्वा मनोकम्मं परिसोधेस्सन्ति। ये हि पि केचि राहुल एतरहि समणा वा ब्राह्मणा वा कायकम्मं परिसोधेन्ति वचीकम्मं परिसोधेन्ति मनोकम्मं परिसोधेन्ति सब्बे ते एवमेवं पच्चवेक्खित्वा पच्चवेक्खित्वा कायकम्मं परिसोधेन्ति पच्चवेक्खित्वा

पच्चवेक्खित्वा वचीकम्मं परिसोधेन्ति पच्चवेक्खित्वा पच्चवेक्खित्वा मनोकम्मं परिसोधेन्ति ॥

१८। तस्मातिह राहुल पच्चवेक्खित्वा पच्चवेक्खित्वा कायकम्मं परिसोधेस्साम। पच्चवेक्खित्वा पच्चवेक्खित्वा वचीकम्मं परिसोधेस्साम। पच्चवेक्खित्वा पच्चवेक्खित्वा मनोकम्मं परिसोधेस्सामाति एवं हि वो राहुल सिक्खितब्बन्ति ॥

इदं अवोच भगवा। अत्तमनो आयस्मा राहुलो भगवतो भासितं अभिनन्दीति ॥

ENGLISH TRANSLATION

VINAYA SAMUKASA

DISCIPLINE PAR EXCELLENCE

1. Then the Blessed One addressed the Bhikkhus belonging to a group of five : ' These two extremes, O Bhikkhus, are not to be resorted to by one who has renounced the world. What are these two? The attachment to worldly enjoyment, which is vile, sexual, vulgar, ignoble and unprofitable; and the devotion to self-mortification which is painful, ignoble and unprofitable. Without having recourse to these extremes, O Bhikkhus, the Tathāgata has perfectly understood the Middle Path which opens one's eyes, produces knowledge and is for tranquillization, wisdom, enlightenment and nirvāṇa.

2. ' Which, O Bhikkhus, is the Middle Path? It is the noble Eightfold Path, *viz.*, Right Views, Right Aspiration, Right Speech, Right Conduct, Right Livelihood, Right Endeavour, Right Mindfulness and Right Concentration. This is, O Bhikkhus, that Middle Path which is perfectly understood by Tathāgata, and which open's one's eyes, produces knowledge and is for tranquillization, wisdom, enlightenment and nirvāṇa.

3. ' Suffering, O Bhikkhus, is a Noble Truth. Birth is suffering; old age is suffering; disease is suffering; death is suffering; coming into contact with what is unpleasant is suffering; not to obtain what one desires is suffering. In short, the five aggregates of the constituent elements causing attachment [1] are suffering.

[1] Pañca upadādakkhandhā. The five *khandhas* or *skandhas* are *viz.* (1) *rūpa* 'material qualities,' (2) *vedanā* 'feeling,' (3) *saññū* or *sajñū* 'perception,' (4) *saṃkhāra* or *saṃskāra* 'co-efficients of consciousness,' and (5) viññāṇa or vijñāna 'consciousness.'

4. 'O Bhikkhus, the cause of suffering is a Noble Truth. It is thirst (*taṇhā*; *tṛṣṇā*) that leads to rebirth, accompanied by pleasure and lust, finding its delight here and there. (This is three-fold). The thirst for sensuous pleasure, the thirst for existence, and the thirst for non-existence.

5. 'Again, O Bhikkhus, the cessation of suffering is a Noble Truth. It is the complete cessation of thirst, the destruction of it, the abandoning of it, the giving up of it, the deliverance from it, and the doing away with it.

6. 'Again, O Bhikkhus, the path that leads to the cessation of suffering is a Noble Truth. And it is that Noble Eight-fold Path, *viz.*, Right View, Right Aspiration, Right Speech, Right Conduct, Right Livelihood, Right Mindfulness and Right Concentration.

7. 'Now among the doctrines which formerly had not been heard of my eyes were opened, I had the knowledge, I had the wisdom, I had the higher knowledge and I had the light that (*i*) suffering is a Noble Truth, that (*ii*) it must be perfectly understood, and that (*iii*) it has perfectly been understood by me.

8. 'Again, O Bhikkhus, my eyes were opened and I had the light that (*i*) the cause of suffering is a Noble Truth that (*ii*) it must be abandoned, and that (*iii*) it has been abandoned by me.

9. 'Again, O Bhikkhus, my eyes were opened and I had the light that (*i*) the cessation of suffering is a Noble Truth, that (*ii*) the cessation of suffering must be realised, and that (*iii*) it has been realised by me.

10. 'Again, O Bhikkhus, my eyes were opened and I had the light that (*i*) the Path which leads to the cessation of suffering is a Noble Truth, (*ii*) that it must be meditated upon, and that (*iii*) it has been done so by me.

11. 'As long as, O Bhikkhus, I had not the true and well-purified knowledge and insight into these four Noble Truths which are three-fold and as such have the twelve forms, so long, O Bhikkhus, I did not know that I had obtained the highest enlightenment in the world of gods, of Māra and of Brahmā, and among all people including Samaṇas (recluses), Brāhmaṇas, gods and men.

12. 'But since, O Bhikkhus, I possessed the true and well-purified knowledge and insight into these four Noble Truths which are three-fold and as such have the twelve forms, I know, O Bhikkhus, that I have obtained the highest enlightenment in the world of gods, of Māra[1] and of Brahmā; and among all peoples, including Samaṇas (Buddhist monks), Brāhmaṇas, gods and men.

13. 'And this knowledge and insight arose in my mind: "The emancipation of my mind cannot be shaken, this is my last birth, there is now no rebirth for me".'

14. Thus the Blessed One said. And the Bhikkhus belonging to the group of the five were delighted and rejoiced at the words of the Blessed One.

II

ALIYAVASA

The Noble States of Living

1. There are ten noble states of living. Here, friends, a monk is devoid of five qualities, is endowed with six qualities, has one guard and a four-fold recourse. He rejects individual opinions (dogmas), completely gives up desires,

[1] The Tempter, the Ruler of the highest of the six *Kāmadevalokas*.

has pure thoughts, gets the action of the body tranquillized and has his mind and insight well emancipated.

2. How, O friends, is a monk devoid of the five qualities? Here, friends, the sensuality of a monk is given up and so are his malevolence, sloth and torpor, excitement, worry and doubt. Thus, indeed, friends, a monk becomes devoid of the five qualities.

3. How, O friends, is a monk endowed with the six qualiites? Here, friends, a monk having seen material forms with his eyes is neither delighted, nor displeased, but remains indifferent, mindful and attentive. Similarly having heard a sound with his ear, having perceived odour with his nose, having experienced taste with his tongue, having touched the tangible by the body, and having known an idea with the mind he is neither delighted, nor displeased, and remains indifferent and attentive. Thus, O friend, a monk is endowed with six qualities.

4. And how has, O friends, a monk one guard? A monk, friends, has a guard in his thoughtful mind. Thus, indeed ,friends, a monk has one guard.

5. How has, friends, a monk four-fold recourse? Here a monk, friends, having considered pursues something, accepts something, puts away something, and avoids something. Thus indeed, friends, a monk has four-fold recourse.

6. How does a monk, friends, reject the individual opinions (dogmas)? Here, friends, all those individual opinions which are held by different Samaṇas and Brāhmaṇas are dismissed, put away, given up, ejected, let go, rejected and abandoned by the monk. Thus, O friends, a monk rejects the individual opinions.

7. And how does a monk, O friends, completely give up desires? Here, friends, a monk abandons his desire for worldly enjoyment, desire for rebirth and desire for practis-

ing religious life (*brahmacarya*). Thus, O friends, does a monk completely give up his desires.

8. And how has a monk, O friends, pure thoughts? Here, O friends, the sensual ideas, the malicious ideas, and the cruel ideas are abandoned. Thus, friends, a monk has pure thoughts.

9. And how does he tranquillize the actions of the body? Because of the elimination of pleasure and pain he attains to and abides in a state of meditation known as the Fourth Meditation (*caturtha dhyāna*). On account of the previous disappearance of both mental pain and pleasure it is a state neither of pain, nor of pleasure, but of pure indifference and mindfulness. Thus, friends, the monk tranquillizes the actions of the body.

10. And how does a monk, friends, have his mind and insight well-emancipated? His mind is emancipated from attachment, from hatred and illusion. Thus, O friends, a monk has his mind well-emancipated.

11. And how does he have his insight emancipated? Here, O friends, a monk understands that his attachment, hatred and illusion are eliminated, are cut off at the very root and become like the stump of a palm tree, non-existent and unable to grow again in future. Thus, O friends, a monk has his insight well-emancipated.

III

ANĀGATABHAYA

Fears to Come

1. 'These are the five fears to come, O monks, which have not yet arisen, but will arise in future. These are to be understood by you and having understood them you are to strive for their avoidance. What are the five?

2. ' In future, O monks, there will be monks without cultivating their body, their character, their mind and their insight. They will give others higher ordination. They will, however, not be able to lead the latter to higher character, higher mind and higher insight. And these latter again without cultivating their body, their character their mind and their insight will give higher ordination to yet others. And verily thus, O monks, owing to the deficiency of discipline there is the deficiency of the doctrine (*dhamma*).

' This is the first fear, O monks, that has not yet arisen, but will arise in future. This is to be understood by you and having understood it you are to strive for its avoidance.

3. ' Again, O monks, there will be in future monks who without cultivating their body, their character, their mind and their insight, will give others support. They will not be able to lead the latter to higher character, higher mind and higher insight. And these latter again will give support to yet others.

4. ' And verily thus, O monks, owing to the deficiency of righteousness there is the deficiency of discipline and owing to the deficiency of discipline there is the deficiency of the doctrine.

' This is the second fear, O monks, that has not yet arisen, but will arise in future. This is to be understood by you and having understood it you are to strive for its avoidance.

5. ' And again, O monks, there will be monks in future who without cultivating their body, their character, their mind and their insight, will enter into discussions on philosophical as well as on other matters relating to knowledge. They will fall into a dark state and will not understand them.

6. ' And verily, O monks, owing to the deficiency of righteousness there is the deficiency of discipline and owing to the deficiency of discipline there is the deficiency of the doctrine.

' This is the third fear, O monks, that has not yet arisen, but will arise in future. This is to be understood by you, and having understood it you are to strive for its avoidance.

7. ' And again, O monks ,there will be in future monks who will not cultivate their body, their character, their mind and their insight. They will not like to listen to the discourses of the Tathāgata which are profound and deep in meaning and relate to the doctrine of void ; when these discourses will be recited they will not pay heed to them so as to understand them. Nor will they deem anything in these discourses to be deserving of acceptance with regard to the truth.

8. ' But there are sayings of poets, poems with beautiful vowels and consonants dealing with profane matters and uttered by laymen. When these will be recited, they will like to listen to them and will deem that there is a thing that deserves to be accepted with regard to the truth.

' And verily, O monks, owing to the deficiency of the doctrine there is the deficiency of discipline, and owing to the deficiency of discipline there is the deficiency of the doctrine.

' This is the fourth fear, O monks, that has not yet arisen, but will arise in future. This is to be understood by you and having understood it you are to strive for its avoidance.

9. ' And again, O monks, there will be in future monks who will not cultivate their body, their character, their mind and their insight. These elders will become luxurious and lethargic, and they will be the first to go astray and will

shirkers in seclusion. They will put forth no effort for obtaining what is not obtained, for attaining what is not attained, and for realizing what is not realized.

'Thus verily, O monks, owing to the deficiency of the doctrine there is the deficiency of discipline, and owing to the deficiency of discipline there is the deficiency of the doctrine.

'This is, O monks, the fifth fear that has not yet arisen, but will arise in future. This is to be understood by you and having understood it you are to strive for its avoidance.

10. These are, O monks, the five fears. They have not yet arisen, but will arise in future. These are to be understood by you, and having understood them you are to strive for their avoidance.

IV

MUNIGĀTHĀ

Stanzas on a Sage

1. From acquaintance arises fear, from a householder's life arises defilement. One who has no householder's life, nor acquaintance (is a Muni). This is the view of a Muni.

2. Whosoever after having uprooted his passion that has arisen would not allow that which is about to grow, the solitarily wandering, they call a Muni; such a great sage has seen the state of peace.

3. Having considered the objects (of passions) and destroyed (their) origin one should not allow attachment to grow. Indeed he is a Muni who has the end of birth and death. He gives up evil thoughts and cannot be called by a name.

4. He who having known all the abodes (*i.e.*, different existences) desires none of them is a Muni, free from coveteousness, free from greediness. He does no longer strive, as he has reached the other shore.

5. The wise know him also to be a Muni who has overcome all, who knows all, who is wise, who is un-attached to all things, who has abandoned every thing and who is liberated owing to the extinction of desire.

6. The wise know him also to be a Muni who has the power of wisdom, who is endowed with virtuous behaviour. who is composed and delights in meditation, whose mind is wakeful and who is free from attachment, mental obstruction and human passions.

7. The wise know him also to be a Muni who wanders solitarily, whose mind is wakeful, who is not shaken by blame and praise, who does tremble like a lion at noises, is not attached (to worldly objects) like the wind to a net and is not soiled like a lotus by water, and who leads others, but is not led by others.

8. The wise know him also to be a Muni who becomes firm as the post in a bathing place, whom others praise to the utmost, who is free from passions and has senses well under his control.

9. The wise know him also to be a Muni who is self-controlled, straight like a shuttle, and disgusted with evil actions, reflecting on what is just and unjust.

10. The wise know him also to be a Muni, whether young or middle-aged, who is self-restrained, who does not do any evil act, is self-controlled and who cannot be provoked and does not provoke anyone.

11. The wise know him also to be a Muni who lives upon what is given by others, receiving a lump of food from

the top, or from the middle, or from the end (of a vessel), and does not praise, nor speak unpleasantly of (the food).

12. The wise know him also to be a Muni who wanders about as a Muni abstaining from sexual intercourse, who is nowhere fettered in his youth, who refrains from pride and carelessness and is liberated.

13. The wise call him a Muni who having known the world has seen the highest truth, who having crossed the stream and the sea (of existence), has become 'such a person,' and who having cut off all ties is independent and has become free from passions.

14. The two are unequal; the modes of life and occupations are distant (*i.e.*, different). One is a house-holder maintaining a wife and the other is unselfish and virtuous; the house-holder is unrestrained in regard to the destruction of other living creatures; but the Muni always protects living beings being restrained.

15. As a crested bird with the blue neck (*i.e.*, the peacock) never attains the swiftness of the swan, even so a house-holder does not equal a Bhikkhu, a Muni living in seclusion and meditating.

V

MONEYASŪTA

The Discourse on the State of a Saint

1. There are, O monks, three states of a saint (Muni). What are the three? The states of a saint with regard to the body, the speech and the mind.

2. What is, O monks, the state of a saint with regard to the body?

Here, O monks, a monk abstains from taking life, abstains from taking what is not given, and abstains from adultery. This is, O monks, called the state of a saint with regard to the body.

3. What is, O monks, the state of a saint with regard to the speech?

Here, O monks, a monk abstains from talking lies, from slander, from harsh speech, and from frivolous and senseless talk. This is, O monks, called the state of a saint with regard to the speech.

4. And what is, O monks, the state of a saint with regard to the mind?

Here, O monks, after the extinction of the passions (*āsavas*), a monk lives after having thoroughly known and seen and attained in this very existence the emancipation of insight which is free from the passions. This is, O monks, called the state of the saint with regard to the mind.

5. These are, O monks, the three states of a saint. He is called the all-renouncing saint who is a saint in body, in speech and in mind being possessed of the states of a saint and being free from the passions.

VI

UPATISAPASINA

1. 'Neither has been seen by me before'—so said the venerable Sāriputta,—'nor has any one heard of such a teacher who comes from the Tusita heaven, has a host of followers, and speaks so sweetly.'

2. Of the world of gods and men he is truly seen to be endowed with eyes, and it is only he who has attained the bliss (of passionlessness) having dispelled all darkness.

3. Among many who are here in bondage I have approached as a seeker with a question that Buddha who has come down to this earth, who is free and guileless and has attained ' such state ' (*i.e.*, Buddhahood).

4-5. How many are the troubles which should have no terror for the Bhikkhu who is disgusted with the world and takes his isolated seat in different dwelling places such as the root of a tree or a cemetery or the caves of a mountain?

6. How many are the dangers in the world which the Bhikkhu proceeding towards the immortal direction (*i.e.*, *nirvāṇa*) should overcome (living) in a dwelling place on the out-skirts (of human habitations)?

7. What are his words? What are his spheres? What are the moral practices of this resolute Bhikkhu?

8. What is the teaching having received which he becomes concentrated, wise and mindful and blows off his own impurity as does a smith that of silver.

9. Said the Blessed One ' O, Sāriputta, I shall tell you, as I understand, what is pleasant for him who is disgusted (with the world) and takes an isolated seat in a dwelling place, wishing perfect enlightenment in accordance with the doctrine (*dhamma*).

10. Let not a wise and thoughtful Bhikkhu living on the out-skirts (of human habitations) be afraid of the five troubles such as flies and gad-flies, snakes, contact with (evil) men and quadrupeds.

11. While seeking what is good he should not be afraid also of heretics, even having experienced fear and terror from them. He should overcome also other troubles

12. Afflicted by sickness and hunger he should endure (them), as well as excessive heat and cold. Variously

touched by them he should make a strong exertion being free from attachment to life.

13. He should not commit theft, nor tell a lie; he should touch all beings, movable and unmovable, with love. And what he knows to be a strain of his mind he should drive away thinking that it belongs to the black side (of life).

14. One should not be overcome by anger and arrogance having dug up their roots completely. He should also surely overcome what is pleasant and what is not pleasant.

15-16. Living on the out-skirts (of human habitations) and aiming at wisdom he should take delight in what is good and extirpate those troubles. He should overcome discontent as well as the fear of worries: 'What shall I eat?' 'Where shall I eat?' 'Uncomfortably indeed I lay down (last night).' 'Where shall I lie down this night?' One who is still under training and is a homeless wanderer should give up these thoughts.

17. Having had food and clothes in time he should know moderation here for the sake of contentment; being guarded in those things and wandering about restrained in a village he should never utter hard words even if he is irritated.

18. He should be with his eyes cast down, self-controlled in his movements, devoted to meditation, very watchful with his mind composed and he should cut off the seat of (the sensual and other) thoughts and misconducts.

19. Being urged on by words (of teachers) he should be pleased with it (urging), break the stubbornness (in his mind) towards his fellow-students and should not pay heed to what the people talk about.

20. And then there in the world there are the five impurities which a thoughtful person should learn to

remove. He should overcome passion for form, sound, taste, smell, and touch.

21. Having removed his attachment to these things and having his mind well-liberated and reflecting rightly in time upon the nature of a thing (*dhamma*), and being intent upon one object, a thoughtful Bhikkhu should destroy darkness.—So said the Blessed One.

VII

LĀGHULOVĀDA

The Exhortation to Rāhula

1. Thus I have heard: Once the Blessed One was dwelling in a locality called Kalandaka-nivāpa in Veluvana, near Rājagaha. At that time the venerable Rāhula was also dwelling in a place named Ambalaṭṭhikā.

2. Then in the evening after the retirement for meditation the Blessed One went to Ambalaṭṭhikā where the venerable Rāhula was. The venerable Rāhula saw the Blessed One coming from a distance, and having seen (him) offered him a seat and water for (washing his) feet. When the Blessed One took his seat and washed his feet the venerable Rāhula, too, saluted him and took his seat by him.

3. Then the Blessed One having left a small quantity of water in the pot addressed the venerable Rāhula thus: 'Do you not see, Rāhula, this small quantity of water remaining in the pot?'

'Yes, Sir.'

'Even so small, O Rāhula, is the merit of those Samanas (recluses) who are not ashamed to tell a deliberate lie.'

4. Then having thrown out the small quantity of water left in the pot the Blessed One addressed the venerable Rāhula thus:

'Do you not see, Rāhula, the small quantity of water remaining in the pot that has been thrown out?'

'Yes, Sir.'

'Thus is thrown up the merit of Samanas who are not ashamed to tell a deliberate lie.'

5. Then having the water-pot turned upside down the Blessed One addressed the venerable Rāhula thus:

'Do you not see, Rāhula, that this water-pot is turned upside down?'

'Yes, Sir.'

'Thus is turned upside down the merit of the Samanas who are not ashamed to tell a deliberate lie.'

6. Then having turned up the water-pot the Blessed One said to the venerable Rāhula:

'Do you not see, Rāhula, this water-pot is empty and useless?'

'Yes, Sir.'

'Thus is empty and useless, O Rāhula, the merit of the Samanas who are not ashamed to tell a deliberate lie.'

7. 'Just as, O Rāhula, the king has a big elephant of noble birth with tusks as long as a plough-pole. His sphere is the battle field. Now when he goes to a battle-field he acts with all his limbs with the exception of his trunk, *viz.*, the front legs, the hind legs, the front body, the hind body, the head, the ears, the tusks and the tail. Here thinks the driver of the animal: "This king's elephant in the battle-field acts with all his limbs, *viz.*, the front legs, the hind legs, the front-body, the hind-body, the head, the ears, the tusks, and the tail, but reserves the trunk; and the life of the king's elephant is not given up. When, however, the king's elephant acts with all the limbs including also the trunk, the driver of the animal thinks that the elephant of

the king in the battle-field acts with all the limbs including the trunk, abandoned is thus the life of the king's elephant. Now there is nothing that cannot be done by the elephant.'' Thus indeed, O Rāhula, I say, there is no evil that cannot be done by the man who is not ashamed to tell a deliberate lie. Therefore, O Rāhula, it is to be learnt that " even in fun I shall not tell a lie."

8. ' What do you think, Rāhula, is the object of a looking glass ? '

' It is for looking at it, Sir.'

' Even so, Rāhula, one should do an action with the body having considered it again and again; one should do a work with one's mind having considered it again and again.

9. ' Whatever action, O Rāhula, you want to do with your body is the physical action. It is to be considered : " This action which I want to do with my body is physical action. It may be for the evil even of myself, or for the evil even of others, or for the evil even of both. This physical action leads to suffering and results in suffering." If you, Rāhula, consider and understand " The act which I want to do with my body may be for the evil even of myself, or for the evil even of others, or for the evil even of both, this physical action is wrong, it leads to suffering and results in suffering." This sort of act, Rāhula, is to be avoided as much as possible.

10. ' If, however, O Rāhula, you consider and understand : " This act which I want to do with my body may not be for the evil even of myself, or for the evil of others or even of both, and this physical act is good leading to happiness and resulting in happiness," then, Rāhula, this sort of action is to be done by body.

11. 'Now in doing an act with your body you are to consider : " This act which I am going to do with my body may be for the evil even of myself, for the evil even of

others, and for the evil even of both. This physical act is bad leading to suffering and resulting in suffering." If, O Rāhula, you think so you should refram from such a physical act. If, however, O Rāhula, you consider and understand "This act which I am doing with my body may not be for the evil even of myself, or even of others or even of both. This is a good physical action leading to happiness and resulting in happiness." You should then undertake such a physical action.

12. Again, O Rāhula, having done a physical action you are to consider: "The action which I have done with my body is for the evil even of myself, or even of others, or even of both, this physical action is wrong leading to suffering and resulting in suffering." And if you, Rāhula, think so, this wrong action is to be confessed and disclosed and divulged to the teacher (*i.e.*, the Teacher *par excellence*, Buddha), or to the wise, or to fellow students; and having confessed and disclosed and divulged it you should observe restraint in future.

'Again, should you, Rāhula, understand considering "The action which I have done with my body is not for the evil even of myself, or even of others, or even of both, this physical action is good, leading to happiness and resulting in happiness," then with the very joy and gladness you may live learning day and night about the things which are right.'

(Here follow the sermons of the Blessed One to Rāhula on verbal and mental action exactly in the same terms in which the preceding sermon on the physical action is couched. Then follows:)

'Samaṇas and Brāhmaṇas, O Rāhula, whoever in the past purified their physical, verbal and mental actions all did so having thus considered again and again. And Samaṇas and Brāhmaṇas whoever will purify their physical, verbal and mental actions in the future all will do so having thus considered again and again. And Samaṇas and Brāhmaṇas

whoever are now purifying their physical, verbal and mental actions, all are doing so having thus considered again and again. Therefore, O Rāhula, we will purify our physical, verbal and mental actions having thus considered again and again. This is to be learnt.'

Thus said the Blessed One and the venerable Rāhula was delighted with the speech.

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5—1617 B.

POSTSCRIPT

Pp. xi, xii. I am now fully convinced that the text *Vinaya-samukasa* is identical with the passage 2 of the tract *Atthavasa-vagga* in the Aṅguttara Nikāya, Vol. I, pp. 98-100. And the word means nothing but the 'Extract from the Vinaya.' I am going very soon to show it elsewhere in details.

On p. xii add *be* after *yet*.